بسم الله الرحمن الرحيم

النثر القديم

A TASTE OF CLASSICAL ARABIC

VOLUME TWO

CLASSICAL ARABIC SERMONS AND SPEECHES

SELECTED AND TRANSLATED BY

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WITH ARABIC TO ENGLISH VOCABULARY

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الخطبة العربية

SPEECH 1

خطبة قس بن ساعدة الايادي الشهيرة في سوق عكاظ

البيان والتبيين - (ج 1 / ص 91)
ومن خطباء إياد قس بن ساعدة، وهو الذي قال
فيه النبي صلى الله عليه وسلم : رأيته بسوق عكاظ
على جمل أحمر وهو يقول: أيها الناس اجتمعوا
واسمعوا وعوا، فإذا وعيتم فانتفعوا، من عاش
مات، ومن مات فات، وكل ما هو آت آت، وهو
القائل في هذه: آيات محكمات، مطر ونبات، وآباء
وأمهات، وذاهب وآت، ضوء وظلام، وبر وأثام،
ولباس ومركب، ومطعم ومشرب، ونجوم تمور، وبحور
لا تغور، وسقف مرفوع، ومهاد موضوع، وليل داج،
وسماء ذات أبراج، ما لي أرى الناس يموتون ولا
يرجعون، أرضوا فأقاموا، أم حبسوا فناموا، وهو
القائل: يا معشر إياد، أين ثمود وعاد، وأين
الآباء والأجداد، أين المعروف الذي لم يشكر،
والظلم الذي لم ينكر، أقسم قس قسما بالله، إن لله
لدينا هو أرضى له من دينكم هذا، وأنشدوا له:
في الذاهبين الأولين من القرون لنا بصائر
لما رأيت مواردا للموت ليس لها مصادر
ورأيت قومي نحوها تمضي الأصاغر والأكابر
لا يرجع الماضي إلي ولا من الباقين غابر
أيقنت أني لا محالة حيث صار القوم صائر

VOCABULARY:

You benefit	انتفعوا	Pay attention	وعوا
sins	آثام	He who comes	آت
Does not sink	لا تغور	heaves	تمور
Something that is kept	موضوع	Bed, resting place	مهاد
Containing constellations	ذات ابراج	Pitch dark	داج
Centuries, gone by generations	قرون	confined	حبسوا
Resources, pools	موارد	Signs, portents	بصائر
Passes by	تمضى	sources	مصادر
Ancient, past	غابر	young ones	اصاغر
Inevitably	لا محالة	I became certain	أيقنت
One who turns	صائر	Became, turned	صار

ENGLISH TRANSLATION

The famous sermon of Qus bin Saida Al Iyad
in the market of Ukadh

Qus bin Saida was one of the speakers of Iyad. He was the one about whom the Holy Prophet Muhammad (Peace be upon Him) said: "I saw him on a red camel in the market of Ukadh and he was saying."

O people! Hear and understand! You will benefit it you pay attention and understand.
Whoever lives must die, and he who dies is lost. All that is destined to come will come – precise signs, rain and vegetation, fathers and mothers, those who go and those who come, light and darkness, the good and the evil, clothes and rides, food and drink, the heaving stars, the oceans whose water knows no depth, the raised sky, the earth well spread, dark night, a heaven with stars.
Why is it that I see people go but do not come back? Are they pleased with the life beyond and decided to stay? Or they were left behind and they slept off?
O people of Ayād! Where are the people of Thamūd and Āad? Where are our fathers and grandfathers? Where is that good for which no thanks were offered and where is the injustice that was not rejected? Qus took an oath in the name of Allah that Allah has a religion that is more acceptable to Him than this religion of yours.

(He then sang a poem):-
In those early people who have gone
There are signs for us,
When I saw the pools of death
That gushes forth from no source,
I saw my people going towards it,

Young and old
He who has gone did not come back
And those remaining behind will not stay back forever,
I became certain that I also
Will go where my people have gone.

وصية أعرابية لابنتها ليلة زفافها

أوصت أعرابية ابنتها في ليلة زفافها فقالت

أي بنية إن الوصية لو تركت لفضل أدب ، تركتها لذلك منك ، ولكنها تذكرة الغافل ، ومعونة العاقل

أي بنية إنك فارقت بيتك الذي منه خرجت ، وعشك الذي فيه درجت ، إلى وكر لم تعرفيه ، وقرين لم تألفيه ، فكوني له أمة ، يكن لك عبدا ،

واحفظي له خصالا عشرا

أما الأولى والثانية

فاصحبيه بالقناعة وعاشريه بحسن السمع والطاعة

وأما الثالثة والرابعة

فالتفقد لموضع عينيه وانفه ، فلا تقع عينيه منك على قبيح ، ولا يشم منك إلا أطيب ريح

وأما الخامسة والسادسة

فالتفقد لوقت طعامه ومنامه ، فإن تواتر الجوع ملهبه ، وتنغيص النوم مغضبه

وأما السابعة والثامنة

فالاحتراس بماله ، والإرعاء على حشمه وعياله ، فملاك الأمر في المال : حسن التقدير ، وفي العيال : حسن التدبير

وأما التاسعة والعاشرة

فلا تعصين له أمرا ، ولا تفشين له سرا ، فإنك إن خالفتيه أوغرت صدره ، وان أفشيت سره لم تأمني غدره

ثم إياك والفرح بين يديه إذا كان مهتما ،

والكآبة بين يديه إذا كان فرحا

فإن الخصلة الأولى من التقصير

والثانية من التكدير

وكوني اشد الناس له إعظاما ، يكن أشدهم لك إكراما ، واعلمي أنك لا تصلين إلى ما تحبين حتى تؤثري رضاه على رضاك ، وهواه على هواك فيما أحببت وكرهت ، والله يخير لك

VOCABULARY:

reminder	تذكرة	wedding	زفاف
nest	عشك	aid	معونة
Nest, den	وكر	You grew up	درجت

You don’t know him	لم تعرفيه	Husband, spouse, comrade	قرين
Place	موضع	Pay attention to	التفقد
His eyes do not fall upon	لا تقع عينيه	He does not smell	لا يشم
disturbance	تنغيص	inflammatory	ملهبة
recurrence	تواتر	Irritating, infuriating	مغضبة
Taking care of	ارعاء	vigilance	احتراس
family	عيال	Servants	حشم
Arouse bitter feelings	أوغرت صدره	Do not spy	لا تفشي
You won’t be secure	لم تأمنى	Foundation, basis	ملاك
Interested, concerned	مهتم	betrayal	غدر
insufficiency	تقصير	Sorrow, grief	كأبة
extolment	اعظام	Offense, indignity	تكدير
You prefer	تؤثرى	veneration	اكرام

ENGLISH TRANSLATION

The advice of an Aarabi woman to her daughter on her wedding night

An Aarabi woman advised her daughter on her wedding night and said:

O daughter! If advice were to be withheld out of respect then I would have left it. But it is reminder for the heedless and assistance for the intelligent. O daughter! You have the said goodbye to your home from which you are leaving, and the nest in which you grew up, moving to a den that you are not very familiar with and a companion that you have not yet become accustomed to. So act like his slave, and he will become like your slave. Uphold the following ten matters for his sake.

The first and second are that you keep company with him with contentment and live with him with the beauty of listening and obedience.

And the third and fourth are to make sure that all he sees and smells from you are pleasing to him, so he should not see you in a displeasing appearance, nor smell anything but a fine fragrance from you.

The fifth and the sixth are to pay attention to the times of his meals and his sleep because repeated hunger is infuriating and disturbance of sleep is irritating.

The seventh and the eighth are to protect his wealth and take care of his servants and family/children; the focal point regarding wealth is to exercise discretion in spending it, and that regarding the children is to properly nurture them.

The ninth and the tenth are to not disobey his commands or disclose his secrets, because when you disobey him you will

arouse bitter feeling in him, and if you disclose his secrets you would not be safe from his infidelity. Do not be joyful in front of him when he is upset or express sadness if he is happy.

The first habit is a mistake and the second is a sin.

Exceed in showing him respect and honor. Know that you will not achieve what you love without preferring his will over yours and his desire over yours in whatever you like or dislike. And Allah will choose the best for you.

SPEECH 3
خطبـة حجة الـوداع

« وفي حجة الوداع سنة عشر من الهجرة خطب النبي - صلى الله عليه وسلم - الناس فقال: إن الحمد لله نحمده، ونستعينه ونستغفره ونتوب إليه ونعوذ بالله من شرور أنفسنا، وسيئات أعمالنا. من يهد الله فلا مضل له، ومن يضلل الله فلا هادي له. وأشهد أن لا إله إلا الله وحده لا شريك له، وأن محمدا عبده ورسوله. أوصيكم عباد الله بتقوى الله وأحثكم على طاعة الله وأستفتح بالذي هو خير.

أما بعد أيها الناس: اسمعوا مني أبين لكم، فإني لا أدري لعلي لا ألقاكم بعد عامي هذا، في موقفي هذا.

أيها الناس: إن دماءكم وأموالكم عليكم حرام إلى أن تلقوا ربكم كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا، وإنكم ستلقون ربكم فيسألكم عن أعمالكم وقد بلغت. فمن كانت عنده أمانة فليؤدها إلى من ائتمنه عليها. وإن كل ربا موضوع ولكن لكم رءوس أموالكم لا تظلمون ولا تظلمون. قضى الله أنه لا ربا. إن ربا عباس بن عبد المطلب موضوع كله. وإن كل دم كان في الجاهلية موضوع. وإن أول دمائكم أضع دم ابن ربيعة بن الحارث بن عبد المطلب - وكان مسترضعا في بني ليث، فقتلته هذيل- فهو أول ما أبدأ به من دماء الجاهلية، وإن مآثر الجاهلية موضوع غير السدانة والسقاية. والعمد قود وشبه العمد ما قتل بالعصا والحجر وفيه مائة بعير. فمن زاد فهو من أهل الجاهلية.

أيها الناس: إن الشيطان قد يئس أن يعبد بأرضكم هذه أبدا، ولكنه رضي أن يطاع فيما سوى ذلك مما تحقرون من أعمالكم. فاحذروه على دينكم.

أيها الناس: { إنما النسيء زيادة في الكفر يضل به الذين كفروا يحلونه عاما ويحرمونه عاما ليواطئوا عدة ما حرم الله فيحلوا ما حرم الله } ، وإن الزمان قد استدار كهيئته يوم خلق الله السموات والأرض، وإن عدة الشهور عند الله اثنا عشر شهرا، منها أربعة حرم ثلاثة متوالية، وواحد فرد: ذو القعدة وذو الحجة والمحرم ورجب مضر الذي بين جمادى وشعبان.

أيها الناس: إن لكم على نسائكم حقا ولهن عليكم حقا، لكم عليهن ألا يوطئن فرشكم أحدا تكرهونه
وعليهن ألا يأتين بفاحشة مبينة فإن فعلن فإن
الله قد أذن لكم أن تهجروهن في المضاجع وتضربوهن
ضربا غير مبرح، فإن انتهين وأطعنكم فلهن رزقهن
وكسوتهن بالمعروف. واستوصوا بالنساء خيرا
فإنهن عندكم عوان لا يملكن لأنفسهن شيئا، وإنكم
إنما أخذتموهن بأمانة الله واستحللتم فروجهن
بكلمة الله، فاتقوا الله في النساء واستوصوا بهن
خيرا. فاعقلوا أيها الناس قولي فإني قد بلغت،
وقد تركت فيكم ما إن اعتصمتم به لم تضلوا
أبدا، أمرا بينا، كتاب الله وسنة نبيه.
أيها الناس: اسمعوا قولي واعقلوه، تعلمن أن كل
مسلم أخ للمسلم وأن المسلمين إخوة، لا يحل لامرئ
من أخيه إلا ما أعطاه عن طيب نفس منه، فلا تظلمن
أنفسكم. اللهم هل بلغت؟ قالوا: اللهم نعم.
فقال رسول الله صلى الله عليه وعلى آله وسلم:
اللهم اشهد. فلا ترجعوا بعدي كفارا يضرب بعضكم
أعناق بعض.
أيها الناس: إن ربكم واحد، وإن أباكم واحد،
كلكم لآدم وآدم من تراب، أكرمكم عند الله أتقاكم،
وليس لعربي على عجمي فضل إلا بالتقوى، ألا هل
بلغت؟ قالوا نعم. قال: فليبلغ الشاهد منكم
الغائب.
والسلام عليكم ورحمة الله وبركاته ».

VOCABULARY:

evils	سيئات	We take refuge	نعوذ
He allows (someone) to stray	يضلل	He who misguides	مضل
I advise you	اوصيكم	guide	هادى
I seek to begin	استفتح	I urge	احث
I do not know	لا ادرى	I explain	ابين
place	موقف	I will meet you	القاكم
He should return it	فليؤدها	You meet	تلقوا
Made obsolete	موضوع	entrusted	ائتمن
custodianship	سدانة	Glorious deeds	مآثر
Intentional murder	عمد	Providing water (to the pilgrims)	سقاية
Unintentional murder	شبه العمد	Retribution or punishment for intentional murder	قود
He lost hope	يئس	camel	بعير
They prepare your bed for someone else (referral to illicit	يوطئن فرشكم غيركم	You consider insignificant	تحقرون

intercourse)			
You make it hard	تعضل	bed	فرش
bedfellow	مضا جع	You leave, isolate	تهجر
They stop	انتهين	Not intense	غير مبرح
willingly	طيب نفس	clothing	كسو ة
You will not be misguided	لم تضلو ا	necks	رقا ب
More/most pious	اتقى	More/most honorable	اكرم
He should convey	ليبلغ	superiority	فضل

Different versions of this sermon are recorded in books of Hadith and history. Several English translations are available on the internet.

One of the translations is by Professor (Dr.) Syed Vickar Ahamed (www.ahamed.org) and published in 2006. Here is his rendition of the Farewell Sermon.
Some parts of the sermon given in this book are not translated by Professor Ahamed. I will give the translation of those parts in parenthesis in bold.

Prophet Muhammad's Last Sermon

The following is an English translation of the last sermon which Muhammad (Peace Be Upon Him) - the Last and Final Prophet and Messenger of God, delivered at Mr. Arafat on his last pilgrimage to Mecca (Saudi Arabia) a few months before he passed away. The famous sermon laid down the foundations of human rights, dignity and freedom. Sermon was delivered around 632 A.D..

"All Praise is for God, the Lord of the Universe. We seek His Help and we seek His Forgiveness for all our sins and we submit our regret and repentance before Him. We seek His protection from the malice of our hearts and from all evils that we have committed. Those who are guided by God to the right path, none can lead them astray; and those who are denied guidance by God, no one can guide them to the path of truth."
(*And I bear witness that there is no deity besides Allah SWT, the only One Who has no partners. And I bear witness that indeed Mohammad (peace be upon him) is His servant and Messenger. I advise you servants of Allah SWT and I urge you to obey Him. I seek to begin with what is good. And hereafter….)*

"O People! Listen to me. I do not think that after this year, you and I shall ever meet in this place.

The following translation in parenthesis does not have its equivalent in the Arabic text given in this book.)
(Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today. Remember, there is none worthy of being worshiped except God. He is one, He has no partner and all sovereignty belongs to Him. All praise is due upon Him, He is the giver of life and death, and has power over all things.")

"O People! Just as you regard this month, this day, and this city as sacred, so regard the life and property of every Muslim as a sacred trust. (*Have I conveyed the message? O Allah SWT bear witness!)*

Return the goods entrusted to you to their rightful owners. Treat others justly so that no one would be unjust to you.

The following translation in parenthesis does not have its equivalent in the Arabic text given in this book.)
(Remember that you will indeed meet your Lord, and that He will indeed question you about your deeds.)

(God has forbidden you to take interest/usury (*riba*), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity.)
It has been ordained by God that all usury is forbidden. To start with I give up the usury that is due to my relations. And all interest by debtors to 'Abbas, my uncle, son of 'Abd al-Muttalib is given up."

“Compensation for bloodshed committed during the pre-Islamic days of ignorance is canceled. On my part, I give up my claim for compensation for the life of Rabia Bin Harith.”

(*The rituals that people were proud of during the Pre-Islamic days of ignorance are to be deemed obsolete except the custodianship (of the Holy House), and the provision of water (to the pilgrims). There shall be compensation for intentional murder. Unintentional murder will be like (the unintended) death caused by hitting someone with a stick or by throwing a stone at someone. The compensation in these cases will be payment of 100 camels (to the grieved party), and whoever demanded more than this will be acting according to the Pre-Islamic days of ignorance.)*

“O People! Beware of Satan, (the evil one), for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things so beware of following him in small things.”

“O Men!
(Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden.)
(The time has returned to its original state as it was the day Allah SWT created the heavens and the earth.)

The unbelievers indulge in tampering with the calendar in order to make permissible that which God forbade, and to prohibit which God has made permissible. With God the months are twelve in number. Four of them are holy, three of these are successive and one occurs singly between the months of Jumad-al-thani and Shaban (months of the Islamic Lunar calendar).”

“O People! It is true that you have certain rights over your women, but they also have rights over you.

(*They should not prepare your beds for anyone else and should not allow any one that you do not like to enter your houses without your permission. They should not commit acts of obscenity. If they do so then Allah SWT has allowed you show some strictness, not to sleep with them and strike them without inflicting pain.)*

Remember that you have taken them as your wives only under God’s trust and with His permission. If they abide by your rights then to them belongs the right to be fed and clothed in kindness. Treat your women well and be kind to them, for they are your partners and committed helpers. It is your right that they do not make friends with anyone of whom you do not approve, as well as never be unchaste.”

(Have I conveyed the message? O Allah SWT bear witness!)
(Indeed the believers are brothers. It is not allowed for a man to take the property of his brother without his willingness. (Have I conveyed the message? O Allah SWT bear witness! So do not return to disbelief after me, striking each other’s necks. Indeed I am leaving behind you that which if you hold on it you will never go astray afterwards, the book of Allah SWT. (Have I conveyed the message? O Allah SWT bear witness!)

THE FOLLOWING TRANSLATION DOES NOT HAVE ITS EQUIVALENT IN THE ARABIC TEXT IN THIS BOOK.
“O People! Listen to me in earnest, worship God (The One Creator of the Universe), perform your five daily prayers (*Salah*), fast during the month of Ramadan, and give your financial

obligation (zakah) on your wealth. Perform Hajj if you can afford to."

(*O people indeed you Lord is one and your father is one.)*

"All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab and a non-Arab has no superiority over an Arab; (*except due to piety. Have I conveyed the message? O Allah SWT bear witness!" The people said yes. He (the holy Prophet peace be upon Him said: "Let the one who is present convey it those who are absent and peace and mercy of Allah SWT be upon you.)*

The following translation does not have its Arabic equivalent in this book.

… also a white has no superiority over a black and a black has no superiority over white except by piety and good action. Learn that every Muslim is a brother to every other Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim, which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves."

"Remember, one day you will appear before God (The Creator) and you will answer for your deeds. So beware, do not stray from the path righteousness after I am gone."

"O People! No prophet or messenger will come after me and no new faith will be born. Reason well, and understand the words, which I convey to you. I am leaving you with the Book of God (The QURAN) and my SUNNAH (the life style and behavior of the Prophet), if you follow them you will never go astray."

“All those who listen to me, pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O God, that I have conveyed your message to your people.”

The following verse was revealed at the end of this sermon:

“...This day have I perfected your religion for you, completed my Favor upon you, and have chosen Islam as your religion...” [5:3].

SPEECH 4

خطبة من خطب رسول الله صلى الله عليه وسلم

قال: خطب رسول الله صلى الله عليه وسلم بعشر كلمات: حمد الله وأثنى عليه، ثم قال: أيها الناس، إن لكم معالم فانتهوا إلى معالمكم، وإن لكم نهاية فانتهوا إلى نهايتكم، إن المؤمن بين مخافتين: بين عاجل قد مضى لا يدري ما الله صانع به، وبين أجل قد بقي لا يدري ما الله قاض فيه، فليأخذ العبد من نفسه لنفسه، ومن دنياه لآخرته، ومن الشبيبة قبل الكبرة، ومن الحياة قبل الموت، فوالذي نفس محمد بيده، ما بعد الموت من مستعتب، ولا بعد الدنيا من دار، إلا الجنة أو النار

VOCABULARY

Reach, proceed	انتهوا	landmarks	معالم
Two states of fear	مخافتين	end	نهاية
youth	شبيبة	Immediate (present)	عاجل
maker	صانع	Making amends	مستعتب
decider	قاض	death	اجل

ENGLISH TRANSLATION

(adapted)

O people! You have guideposts, so follow your guideposts. And you have an end, so turn toward that end. Indeed, a believer is living between two worries; worry about a passed period of life for which he doesn't know how Allah will treat him, and what is left of his life wherein he doesn't know what Allah has decreed for him. So the servant of Allah must control himself for his own sake, and must derive benefit from his world for his Hereafter, and from his youth for his old age, and from his life for his death.

By Whose hand Muhammad's (peace be upon him) soul is! There will be no second chance after death, and there is no other abode after the worldly abode except Paradise or Hell.

SPEECH 5

من زاد المعاد

عن أبي سعيد الخدري قال لما أعطى رسول الله صلى الله عليه وسلم ما أعطى من تلك العطايا في قريش ، وفي قبائل العرب ، ولم يكن في الأنصار منها شيء وجد هذا الحي من الأنصار في أنفسهم حتى كثرت فيهم القالة حتى قال قائلهم لقي والله رسول الله صلى الله عليه وسلم قومه فدخل عليه سعد بن عبادة ، فقال يا رسول الله إن هذا الحي من الأنصار قد وجدوا عليك في أنفسهم لما صنعت في هذا الفيء الذي [ص 416] العرب ، ولم يكن في هذا الحي من الأنصار منها شيء . قال فأين أنت من ذلك يا سعد " قال يا رسول الله ما أنا إلا من قومي . قال فاجمع لي قومك في هذه الحظيرة ؟ قال فجاء رجال من المهاجرين فتركهم فدخلوا ، وجاء آخرون فردهم فلما اجتمعوا ، أتى سعد فقال قد اجتمع لك هذا الحي من الأنصار ، فأتاهم رسول الله صلى الله عليه وسلم فحمد الله وأثنى عليه بما هو أهله ثم قال " يا معشر الأنصار ما قالة بلغتني عنكم وجدة وجدتموها في أنفسكم ألم آتكم ضلالا فهداكم الله بي ، وعالة فأغناكم الله بي ، وأعداء فألف الله بين قلوبكم ؟ " قالوا : الله ورسوله أمن وأفضل . ثم قال " ألا تجيبوني يا معشر الأنصار ؟ قالوا : بماذا نجيبك يا رسول الله لله ولرسوله المن والفضل . قال " أما والله لو شئتم لقلتم فلصدقتم ولصدقتم أتيتنا مكذبا فصدقناك ومخذولا فنصرناك وطريدا فآويناك وعائلا فآسيناك أوجدتم علي يا معشر الأنصار في أنفسكم في لعاعة من الدنيا تألفت بها قوما ليسلموا ، ووكلتكم إلى إسلامكم ألا ترضون يا معشر الأنصار أن يذهب الناس بالشاء والبعير وترجعون برسول الله إلى رحالكم فوالذي نفس محمد بيده لما

تنقلبون به خير مما ينقلبون به ولولا الهجرة
لكنت امرءا من الأنصار ، ولو سلك الناس شعبا
وواديا ، وسلكت الأنصار شعبا وواديا لسلكت شعب
الأنصار وواديها ، الأنصار شعار والناس دثار
اللهم ارحم الأنصار وأبناء الأنصار ، وأبناء
أبناء الأنصار " قال فبكى القوم حتى أخضلوا
لحاهم وقالوا : رضينا برسول الله صلى الله عليه
وسلم قسما وحظا

VOCABULARY

Small tribe	حي	gifts	عطايا

Statement that circulates	قالة	Increased	كثرت
distributed	قسمت	War booty	فئي
shed	حظيرة	great	عظاما
Poor, dependent	عالة	misguided	ضلالا
One who is belied	مكذبا	benevolence	من
Exiled, outcast	طريد	Disheartened, forsaken	مخذول
Poor, needy	عائل	We gave you refuge	آويناك
Small amount of water that remains in a container	لعاعة	We comforted you	واسيناك
Entrusted you	وكلتكم	I gathered	تألفت
dwellings	رحال	camels	بعير
travelled	سلك	You return	تنقلبون
valley	وادى	Canyon, mountain path	شعب
blanket	دثار	Dress that is very close to the hair on the body	شعار
Their beards	لحاهم	Became moist	اخضلوا
By way of share	حظا	By way of distribution	قسما

ENGLISH TRANSLATION

From Provision of the Hereafter

Abu Saeed Al Khudri, may Allah be pleased with him said:

"When the Messenger of Allâh (peace be upon him) had given Quraish and Arab tribes those great gifts and allotted nothing to the Helpers, a group of the Helpers felt so uneasy about it that a lot of ill-statements against the Prophet (peace be upon him) were spread among them to an extent that one of them said: "By Allâh, the Messenger of Allâh (peace be upon him) had rejoined his folksmen!" And those ill-statements went on spreading till Sa'd bin 'Ubadah met the Messenger of Allâh (peace be upon him.

Sa'd bin 'Ubadah said: "O Messenger of Allâh (peace be upon Him), this group of the Helpers is somewhat unhappy with you about the distribution of the booty that you had won. You have allotted shares to your own kinsmen and forwarded lots of gifts to the Arab tribes. But this group has obtained nothing." The Prophet (peace be upon him) asked Sa'd exclaiming: "Sa'd, what do you think of all that?" Sa'd replied: "O Messenger of Allâh. You know that I am nothing but a member of this group." "Call out on your people and bring them forth to me into this shed", said the Prophet (peace be upon him).

So Sa'd went out and summoned them. When some Emigrants came, he let them in but forbade others. When they were all gathered together, he informed the Prophet saying: "This group of the Helpers has just arrived to meet you in compliance with your orders." As soon as the Messenger (peace be upon him) faced them he thanked Allâh (SWT) and praised Him, then said to them inquiring, "I have been told that you are angry with me. Didn't I come to you when you were astray and Allâh guided you?

You were poor and Allâh gave you wealth. Weren't you foes and Allâh made you love one another." "Yes," they said, "Allâh and His Messenger are more benevolent and more gracious." Then he said: "What prevents you from replying to the Messenger of Allâh, O tribe of Helpers?" They said, "What should be the reply, O Messenger of Allâh, while to the Lord and to his Messenger belong all benevolence and grace."

The Prophet (peace be upon him) again said:

"But by Allâh, you might have answered and answered truly, for I would have testified to its truth myself: 'You came to us belied and rejected and we accepted you; you came to us as helpless and we helped you; a fugitive, and we took you in; poor and we comforted you'.

You Helpers, do you feel anxious for the things of this world, wherewith I have sought to incline these people unto the faith while I entrusted you to your faith?

Are you not satisfied, O group of Helpers that the people go with ewes and camels while you go along with the Messenger of Allâh (peace be upon him) to your dwellings. By Him in Whose Hand is my life what you are returning with is better than what they returned with. Had there been no migration, I would have been one of the Helpers. If the people would go through a canyon and valley, and the Helpers go through another canyon and valley, I would go through the canyon and valley of the Helpers. The Helpers are like the hair attached to the body while the people are like blankets. (A reference to the closeness of the Holy Prophet peace be upon Him, to the Helpers.)

Allâh! Have mercy on the Helpers, their children and their children’s children.”

The audience wept until tears rolled down their beards as they said:

“Yes, we are satisfied, O Prophet of Allâh (peace be upon him) with our lot and share.”

Then the Prophet (peace be upon him) left the gathering and the people also dispersed.

SPEECH 6

سيدنا الخليفة الأول أبو بكر الصديق رضي الله عنه قال بعد

البيعة العامة

أيها الناس إني قد وليت عليكم ,ولست بخيركم وان رأيتموني على حق فأعينوني ,وان رأيتموني على باطل فردوني أطيعوني ما أطعت الله فيكم فإذا عصيته فلا طاعة لي عليكم , إلا إن أقواكم عندي الضعيف حتى اخذ الحق له,وضعفكم عندي القوي,حتى اخذ الحق منه , أقول قولي هذا ,واستغفر الله لي ولكم .

VOCABULARY:

Help me	أعينوني	I have been appointed over you	وليت عليكم
The stronger among you	اقواكم	Oppose me	ردونى
		Weak among you	ضعفكم

ENGLISH TRANSLATION

The first Caliph, Abu Bakar, the truthful, said when he was appointed as the caliph. O people! I have been appointed as

Caliph over you while I am not the best among you. If you see me following the truth then help me. If you think that I am wrong then oppose me. Obey me as long as I obey Allah SWT among you. If I disobey Him then you owe me no obedience. The strongest among you is weak in my eyes until I obtain his right for him, and the weak among you is strong in my eyes until I take back (someone’s right) from him. I make this statement and ask Allah (SWT)’s forgiveness for me and for you.

SPEECH 7

من زهر الآداب

بعض ما قاله أبو بكر الصديق

ودخل أبو بكر الصديق رضوان الله عليه، على النبي عليه الصلاة والسلام وهو مسجى بثوب، فكشف عنه الثوب وقال: بأبي أنت وأمي! طبت حيا وميتا، وانقطع لموتك ما لم ينقطع لموت أحد من الأنبياء من النبوة، فعظمت عن الصفة، وجللت عن البكاء، وخصصت حتى صرت مسلاة، وعممت حتى صرنا فيك سواء. ولولا أن موتك كان اختيارا منك لجدنا لموتك بالنفوس، ولولا أنك نهيت عن البكاء لأنفدنا عليك ماء الشؤون. فأما ما لا نستطيع نفيه عنا فكمد وإدناف يتحالفان ولا يبرحان. اللهم فأبلغه عنا السلام، اذكرنا يا محمد عند ربك، ولنكن من بالك، فلولا ما خلفت من السكينة لم نقم لما خلفت من الوحشة، اللهم أبلغ نبيك عنا وأحفظه فينا، ثم خرج إلى الناس وهم في شديد غمراتهم، وعظيم سكراتهم، قام فخطب خطبة جلها الصلاة على النبي، صلى الله عليه وسلم، قال فيها: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن سيدنا محمدا عبده ورسوله، وأشهد أن الكتاب كما نزل وأن الدين كما شرع، وأن الحديث كما حدث، وأن القول كما قال، وأن الله هو الحق المبين. في كلام طويل، ثم قال: أيها الناس؛ من كان يعبد محمدا فإن محمدا قد مات، ومن كان يعبد الله فإن الله حق لا يموت، وإن الله قد تقدم إليكما في أمره، فلا تدعوه جزعا، وإن الله قد اختار لنبيه ما عنده على ما عندكم، وقبضه إلى ثوابه، وخلف فيكم كتابه، وسنة نبيه، فمن أخذ بهما عرف، ومن فرق بينهما أنكر؛ " يا أيها الذين آمنوا كونوا قوامين بالقسط "، ولا يشغلنكم الشيطان بموت نبيكم، ويفتننكم عن دينكم؛ فعاجلوه بالذي تعجزونه، ولا تستنظروه فيلحق بكم.

VOCABULARY:

You looked good, you	طبت	shrouded	مسجي

were pure			
you are too great for, you are beyond	جللت	You are greater than	عظمت عن
You became common, like everyone	عممت	You became special	خصصت
We exhausted	انفدنا	We would have sacrificed ourselves	جدنا بالنفوس
grief	كمد	Tear ducts	شئون
removes	نفى	Serious illness	ادناف
The two do not separate	لا يبرحان	Come after one another	يتخالفان
agonies	سكرات	throes	غمرات
preceded	تقدم	legislated	شرع
took	قبض	anxiously	جزعا
denied	انكر	Left behind	خلف
justice	قسط	supporters	قوامين
Turn you away, tempt you	يفتنكم	Preoccupy you	يشغلنكم
You make (someone) helpless	تعجزون	You preempt him, hurry him	عاجلوه
He attaches	يلحق	Don’t give him respite	لا تستنظروه

ENGLISH TRANSLATION

Abu Bakar the truthful entered and found the Holy Prophet (SAW) covered in a shroud. He removed the cloth (from his face) and said:
“May my father and mother be sacrificed on you! How wholesome you were in life and death. With your death has ended the prophethood that never ended with the death of any other prophet. You are beyond any description and above any grieving. You were a special means of consolation for people. And you became common so that we became equal in our connection with you. If death had not come to you with your choice, we would have sacrificed ourselves for you. If you had not forbidden us from excessive grieving, we would have exhausted the waters of our tear ducts. What we are not able to remove from us are grief and illness that follow one another and do not separate from each other.
O Allah! Convey our greetings to him and O Mohammad (peace be upon You) make our mention to Allah SWT.
If you had not left behind a source of consolation for us we would not have been able to bear that solicitude after you.

Abu Bakar, the truthful, then came out to people who were afflicted with severe pain and agony. H then addressed them and said:
“I bear witness them there is no deity worthy of worship other than Allah and He has no partners. I also bear witness that Mohammad (peace be upon him) is Allah’s servant and Messenger. I bear witness that the book of Allah exists as it was revealed and the religion is as He had legislated it. The hadith is as he (peace be upon him) narrated and his words are as he (peace be upon him) spoke. Allah is a manifest truth.”
In his long speech he also said:
“O people! Whoever used to worship Mohammad (peace be upon him) then he (peace be upon him) has passed away. And whoever

used to worship Allah then Allah is ever living and will not die. And Allah had already informed you (about the death of Mohammad, peace be upon him) so do not leave it (patience) impatiently (by excessive crying). Allah has chosen for His Prophet (peace be upon him) what He has with himself and preferred it over what you have. He has taken His Prophet (peace be upon him) to his reward, and has left behind among you His book and the way of His Prophet (peace be upon him). So whoever acted upon both has acknowledged (the truth), and whoever discriminated between them has denied. O people! Be the supporter of truth. Let not the Shaitan distract you due to the death of your Prophet (peace be upon him) and turn you away from your religion. So hurry up and make him helpless and do not allow him to join you.

SPEECH 8

خطب عمر بن الخطاب رضي الله عنه

قال بعد أن حمد الله وأثنى عليه: أيها الناس، تعلموا القرآن واعملوا به تكونوا من أهله، إنه لم يبلغ حق مخلوق أن يطاع في معصية الخالق. إلا وإني أنزلت نفسي من مال الله بمنزلة وإلي اليتيم: إن استغنيت عففت، وإن افتقرت أكلت بالمعروف، تقرم البهمة الأعرابية: القضم لا الخضم.

VOCABULARY:

I have enough	استغنيت	Rank, position	منزلة
I became in need of	افتقرت	I stayed away from the forbidden things	عففت
beast	بهمة	ate	تقرم
Eating in mouthful	خضم	nibble	قضم

Umar ibn Al Khattab, may Allah be pleased with him, gave a speech:
He said after he praised Allah: “O people! Learn the Holy Quran and act according to it you will become the people of the Quran. The creatures do not have a right if it involves disobedience of the Creator. I consider myself as the guardian of orphans in the matter of the wealth that Allah has given. If I have enough I avoid the forbidden. If I do not have enough, then I eat in a good manner. The Arabian beast eats like it nibbles without eating in mouthfuls.”

SPEECH 9

وخطب أيضا

حمد الله وأثنى عليه ثم قال: أيها الناس: من أراد أن يسأل عن القرآن فليأت أبي بن كعب، ومن أراد أن يسأل! عن الفرائض فليأت زيد بن ثابت، ومن أراد أن يسأل عن الفقه فليأت معاذ بن جبل، ومن أراد أن يسأل عن المال فليأتني، فإن الله جعلني له خازنا وقاسما. إني بادىء بأزواج رسول الله صلى الله عليه وسلم فمعطيهن، ثم المهاجرين الأولين الذين أخرجوا من ديارهم وأموالهم، أنا وأصحابي، ثم بالأنصار الذين تبوءوا الدار والإيمان من قبلهم، ثم من أسرع إلى الهجرة أسرع إليه العطاء، ومن أبطأ عن الهجرة أبطأ عنه العطاء. فلا يلومن رجل إلا مناخ راحلته. إني قد بقيت فيكم بعد صاحبي، فابتليت بكم وابتليتم بي، وإني لن يحضرني من أموركم شيء فأكله إلى غير أهل الجزاء والأمانة، فلئن أحسنوا لأحسنن إليهم، ولئن أساءوا لا نكلن بهم.

VOCABULARY:

trustee	خازن	Laws of inheritance	فرائض
starter	بادئ	distributor	قاسم
Made abode	تبوءوا الدار	giver	معطى
delayed	أبطأ	hurried	اسرع
I was tried	ابتليت	blames	يلومن
I will definitely punish	لا نكلن		

And he also gave a speech in which he praised Allah and then said: “O people! Whoever wants to ask about the Holy Quran, should

go to Ubay bin Kaab. Whoever wants to ask about the laws of inheritance should approach Zaid bin Thabit. Whoever has questions about legal issues should approach Muadh ibn Jabbal. Whoever wants to ask for money should come to me since Allah has made me a trustee and a distributor (of money). I will start with the wives of the Holy Prophet (pbuh) and give them first. Then I will give to the first immigrants who were driven out of their houses and deprived of their property and that include me and my companions. And then I will give the helpers who entered the city and the faith before them. After them I will give to who hastened to migrate. Those who delayed migration will be given afterwards. So no one should blame except his riding animal. Indeed I have stayed with you after my friend. I have been tested because of you and you have been tested because of me. Nothing has reached me from you that I gave to those who were not worthy of it. If they do well, I will be good to them. If they misbehave, I will surely teach them a lesson.

SPEECH 10

خطب إذ ولي الخلافة

صعد المنبر فحمد الله وأثنى عليه، ثم قال: يأيها الناس، إني داع فأمنوا. اللهم إني غليظ فليني لأهل طاعتك بموافقة الحق، ابتغاء وجهك والدار الآخرة، و ارزقني الغلظة والشدة على أعدائك وأهل الدعارة والنفاق، من غير ظلم مني لهم ولا اعتداء عليهم. اللهم إني شحيح فسخني في نوائب المعروف، قصدا من غير سرف ولا تبذير ولا رياء ولا سمعة، واجعلني ابتغي بذلك وجهك والدار الآخرة. اللهم ارزقني خفض الجناح ولين الجانب للمؤمنين. اللهم إني كثير الغفلة والنسيان فألهمني ذكرك على كل حال، وذكر الموت في كل حين. اللهم إني ضعيف عند العمل بطاعتك فارزقني النشاط فيها والقوة عليها بالنية الحسنة التي لا تكون إلا بعزتك وتوفيقك. اللهم ثبتني باليقين والبر والتقوى، وذكر المقام بين يديك، والحياء منك، وأرزقني الخشوع فيما يرضيك عني، والمحاسبة لنفسي، وصلاح النيات، والحذر من الشبهات، اللهم ارزقني التفكر والتدبر لما يتلوه لساني من كتابك، والفهم له، والمعرفة بمعانيه، والنظر في عجائبه، والعمل بذلك ما بقيت، إنك على كل شيء قدير.

VOCABULARY

Say Ameen!	أمنوا	Caller, one who	داع

		supplicates	
Make me soft	لينى	Rugged, harsh	غليظ
ruggedness	غلظة	seeking	ابتغاء
transfression	اعتداء	perversity	دعارة
Make me generous	سخنى	stingy	شحيح
Extravagance, overspending	سرف	Good deeds that can be difficult to do	نوائب المعروف
lowering	خفض	Spending without need	تبذير
Softness, flexibility	لين الجانب	wings	جناح
activity	نشاط	forgetfulness	نسيان
humilitys	خشوع	Make me steadfast	ثبتنى
Caution, discretion	حذر	accountability	محاسبة
It recites	يتلو	correctness	صلاح
wonders	عجائب	Awareness, recognition	معرفة

ENGLISH TRANSLATION

Umar (RA)'s sermon on his appointment to caliphate

Umar (RA) ascended the pulpit, praised Allah (SWT) and then said: “O people I am supplicating so say Ameen! O Allah! I am hard hearted so make me soft for the sake of those who obey you in following the truth, so that I achieve Your pleasure and the success of the Hereafter. Make me tough in dealing with Your enemies, those who engage in mischief and the hypocrites without injustice or transgression against them. O Allah! I am stingy so make me generous in acts of goodness without extravagance or spending without need, regardless of showing off or for the sake of reputation. And by doing so make my seek Your pleasure and success in the Hereafter. O Allah! Grant my humility and flexibility in dealing with the believers. O Allah! I forget a lot and show negligence so make me engaged in Your remembrance and remembrance of death under all the circumstances.
O Allah! I am weak in performing acts of obedience to Yu so make me more active in doing so and grant me the strength to do so with good intention. This can be achieved except through Your power and granting it.
Make me steadfast in my conviction, acts of goodness, piety, awareness of the fact that I will be standing before You and the embarrassment to face You (due to failure to obey You).
Grant me the humility in performing all the acts that please You and give me the ability to evaluate myself objectively.
Make my intention pure and protect me from doubts and suspicions. O Allah! Give me the ability to reflect and ponder over what my tongue recites from Your book and to understand it and achieve a deeper understanding of its meanings while being able to see its wonders. Give me the ability to act upon it so long as I am alive. In deed You are capable of doing everything.

SPEECH 11

سيدنا عثمان بن عفان فقال في خطبة بعد توليه الخلافة .

أما بعد ، فإني كلفت وقد قبلت، ألا وإني متبع ولست بمبتدع، ألا وإن لكم علي بعد كتاب الله وسنة نبيه صلى الله عليه وسلم ثلاثا : اتباع من كان قبلي فيما اجتمعتم عليه وسننتم ، وسن أهل الخير فيما تسنوا عن ملأ، والكف عنكم إلا فيما استوجبتم العقوبة . وإن الدنيا خضرة وقد شهيت إلى الناس ومال إليها كثير منهم ، فلا تركنوا إلى الدنيا ولا تثقوا بها فإنها ليست بثقة ، واعلموا أنها غير تاركة إلا من تركها

VOCABULARY:

I accepted	قبلت	I have been made responsible	كلفت
innovator	مبتدع	follower	متيع
With consensus of elders, publicly	عن ملأ	You established (a law or custom)	سننتم
You necessitated	استوجبتم	withholding	كف
green	خضرة	punishment	عقوبة
Inclined towards it	مال اليها	Made pleasing	شهيت
Do not trust	لا تثقوا	Do not inclinde	لا تركنوا
One who leaves	تاركة	reliable	ثقة

ENGLISH TRANSLATION

Uthman RA said in his speech after his appointment to the caliphate:

And afterwards, I have been given this responsibility and I have accepted it. I am a follower and not an innovator. After the book of Allah and the practice of the His Prophet, peace be upon him, I owe it to you to follow three things. First is the following of what you have all agreed upon and established as a practice before me. Secondly I will follow the consensus of the people who are among the well-wishers. Thirdly I will refrain from (harming) you except the punishment for what you have necessitated.

And (remember) that this world appears green and pleasing to the people majority of who incline towards it. Do not incline towards the world and do not trust it since it is not reliable. And know that it does not let of people except those who desert it.

SPEECH 12

لما بايع أهل الشورى عثمان خرج وهو أشدهم كآبة
فأتى منبر رسول الله صلى الله عليه و سلم فخطب
الناس فحمد الله وأثنى عليه وصلى على النبي صلى
الله عليه و سلم وقال إنكم في دار قلعة وفي بقية
أعمار فبادروا آجالكم بخير ما تقدرون عليه
فلقد أتيتم صبحتم أو مسيتم ألا
وإن الدنيا طويت على الغرور فلا تغرنكم الحياة
الدنيا ولا يغرنكم بالله الغرور
اعتبروا بمن مضى ثم جدوا ولا تغفلوا فإنه لا
يغفل عنكم أين أبناء الدنيا وإخوانها الذين
أثاروها وعمروها ومتعوا بها طويلا ألم تلفظهم
ارموا بالدنيا حيث رمى الله بها واطلبوا الآخرة
فإن الله قد ضرب لها مثلا والذي هو خير فقال عز و
جل واضرب لهم مثل الحياة الدنيا كماء أنزلناه
من السماء فاختلط به نبات الأرض فأصبح هشيما
تذروه الرياح وكان الله على كل شيء مقتدرا المال
والبنون زينة الحياة الدنيا والباقيات
الصالحات خير عند ربك ثوابا وخير أملا وأقبل
الناس يبايعونه

VOCABULARY:

remaining	بقية	castle	قلعة
hurry	بادروا	ages	اعمار
Folded, covered	طويت	death	آجال
(let) it not deceive you	لا تغرنكم	Delusion, deceit	غرور
Strive, work hard	جدوا	Take lesson	اعتبروا
Populated it	عمروا	They preferred	أثاروها
It threw them out	تلفظهم	Enjoyed it	متعوا
mingled	اختلط	You throw it!	ارموا
It scatters	تذروه	Dry twigs,	هشيما
Hope, expectation	املا	competent	مقتدرا
		Very sad	اشد كابة

ENGLISH TRANSLATION

When the members of the advisory council pledged their allegiance Uthman RA stood up in extreme sadness over the pulpit of the Holy Prophet (peace be upon him) and addressed people. He praised Allah and spoke in admiration of the Holy Prophet (peace be upon him).
He said:
"You are in a temporary castle and in the remainder of your lives. So rush to do good before your death approaches you, as much as you have the ability to do. It will come to you in the morning or in the evening. The world is covered with delusions. Let the life of this world not deceive you and should not keep you away from Allah. Learn a lesson from those who have passed away. Work hard and do not remain in unawareness because He is not unaware of you. Where are the sons of this world and its brothers who preferred it, populated it and benefitted from it over a long period of time? Did it not throw them out? Throw away this world like Allah has thrown it. Seek the (pleasures of) the Hereafter. Allah has given an example of it that is the best example.

"And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingleth with it and then becometh dry twigs that the winds scatter. Allah is able to do all things."

"Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope."

Al –Kahf 45-46

The people started to come forward and gave him the pledge of allegiance.

من خطب على بن ابى طالب

أيها الناس، احفظوا عنى خمسا ، فلو شددتم إليها المطايا حتى تنضوها لم تظفروا بمثلها : إلا لا يرجون أحدكم إلا ربه ، ولا يخافن إلا ذنبه ، ولا يستحي أخدكم إذا لم يعلم أن يتعلم ، وإذا سئل عما لا يعلم أن يقول: لا أعلم ؛ أي وإن الخامسة الصبر؛ فإن الصبر من الإيمان بمنزلة الرأس من الجسد . من لا صبر له لا إيمان له ، ومن لا رأس له لا جسد له . ولا خير في قراءة إلا بتدبر ، ولا في عبادة إلا بتفكر ، ولا في حلم إلا بعلم . ألا أنبئكم بالعالم كل العالم ، من لم يزين لعباد الله معاصي الله، ولم يؤمنهم مكره، ولم يؤيسهم من روحه . ولا تنزلوا المطيعين الجنة ، ولا المذنبين الموحدين النار ، حتى يقضي الله فيهم بأمره . لا تأمنوا على خير هذه الأمة عذاب الله، فإنه يقول: فلا يأمن مكر الله إلا القوم الخاسرون . ولا تقنطوا شر هذه الأمة من رحمة الله، فإنه لا ييأس من روح الله إلا القوم الكافرون .

VOCABULARY:

You tightened	شد د تم	Remember, memorize	ا حفظو ا
You will make (animals) lean, you will wear (someone) out	تنضو ها	Mounts, animals	مطا يا
I inform you	أنبئكم	You achieve, you triumph	تظفرو ا
sins	معا صي	beautifies	يزين
planning	مكر	Does not make them feel safe	يؤمنهم
mercy	ر و ح	Makes them lose hope	يؤيسهم
Obedient ones	مطيعين	Do not make them descend into	لا تنزلو ا
monotheists	مو حد ين	Sinful ones	مذ نبين
Do not feel secure	لا تأ منو ا	He decides	يقضي
Does not despair	لا ييأ س	Do not despair	لا تقنطو ا

ENGLISH TRANSLATION

O people remember five things from me. You will not be able to find something similar to these even if you were to run your mounts to the extent of exhausting them. Beware none of you should put his hopes on anyone except Allah, and fear anything except his own sins. None of you should feel embarrassed from learning something that he does not know or from saying that he did not know if he were asked a question and he did not know its answer. The fifth one is patience since the relationship of patience to faith is like the relationship of head to the body. He who is not patient has no faith just like there is no body without a head. There is no benefit in reading (the Holy Quran) except pondering over its meanings, and there is no benefit in an act of worship without deep thinking. There is no maturity without knowledge. Shall I not tell you who is a learned person? Everyone is a learned person who does not beautify for the servants of Allah their sins, who does not make them feel safe from Allah's planning and who does not make them lose hope from Allah's mercy.

Do not assume that the obedient people will necessarily enter the paradise and do not assume that those who believe in the unity of Allah will enter the hell if they commit (major) sins until Allah pronounces His judgment about them. Do not feel immune from Allah's punishment due to the good (people) of this Ummah. Allah says: "But none feels secure from Allah's plan except the people who shall perish." And do not despair of Allah's mercy due to the evil (people) of this Ummah. "Certainly no one despairs of Allah's Mercy, except the people who disbelieve."

SPEECH 14

ولما أغار سفيان بن عوف الأسدي على الأنبار في خلافة وعليها عامله حسان البكري، فقتله وأزال تلك الخيل عن مسالحها ، فخرج علي رضي الله عنه حتى جلس على باب السدة ، فحمد الله وأثنى عليه ثم قال: أما بعد ، فإن الجهاد باب من أبواب الجنة ، فمن تركه ألبسه . الله ثوب الذل، وأشمله البلاء ، والزمه الصغار ، وسامه الخسف، ومنعه النصف. ألا وإني دعوتكم إلى قتال هؤلاء القوم ليلا ونهارا ، وسرا وإعلانا ، وقلت لكم : اغزوهم قبل أن يغزوكم ، فوالله ما غزى قوم قط في عقر دارهم إلا ذلوا .
فتواكلتم وتخاذلتم وثقل عليكم قولي، فاتخذتموه وراءكم ظهريا ، حتى شنت عليكم الغارات. هذا أخو غامد ، قد بلغت خيله الأنبار ، وقتل حسان البكري، وأزال خيلكم عن مسالحها ، وقتل منكم رجالا صالحين. ولقد بلغني أن الرجل منهم كان يدخل على المرأة المسلمة والأخرى المعاهدة فينزع حجلها وقلبها ورعاثها ، ثم انصرفوا وافرين، ما كلم رجل منهم. فلو أن رجلا مسلما مات من بعد هذا أسفا ما كان عندي ملوما ، بل كان عندي جديرا. فواعجبا من جد هؤلاء في باطلهم ، وفشلكم عن حقكم! فقبحا لكم وترحا! حين صرتم غرضا يرمي، يغار عليكم ولا تغيرون، تغزون، ولا تغزون ويعمى الله وترضون! فإذا أمرتكم بالمسير إليهم في أيام الحر قلتم: حمارة القيظ، أمهلنا حتى ينسلخ عنا الحر، وإذا أمرتكم بالمسير إليهم ضحى في الشتاء، قلتم: أمهلنا حتى ينسلخ عنا هذا القر. كل هذا فرارا من الحر والقر، فختم والله من السيف أفر. يا أشباه الرجال ولا رجال! ويا أحلام أطفال، وعقول ربات الحجال! وددت أن الله أخرجني من بين أظهركم وقبضني إلى رحمته من

بينكم، وأني لم أركم ولم أعرفكم، معرفة والله
جرت وهنا، ووريتم والله صدري غيظا، وجرعتموني
الموت أنفاسا، وأفسدتم علي رأي بالعصيان
والخذلان، حتى قالت قريش: إن ابن أبي طالب
شجاع، ولكن لا علم له بالحرب، لله أبوهم! وهل
منهم أحد أشد لها مراسا وأطول تجربة مني! لقد
مارستها وأنا ابن عشرين، فها أنذا الآن بد نيفت
على الستين، ولكن لا رأي لمن لا يطاع.

VOCABULARY:

removed	أزال	attacked	اغار
garrisons	مسالح	Horses, horsemen	خيل
Covered, encompassed	أشمل	Clothed (someone)	ألبس
Ignominy, disgrace	خسف	imposed	سام
fought	غزى	You fight!	اغزو
You became complacent	تواكلتم	In (its) own house	فى عقر دار
Attacked, raided	شنت غارات	You were left helpless	تخاذلتم
anklets	حجل	bracelet	قلب
Laden with wealth	وافر	earring	رعاث
deserving	جدير	blameworthy	ملوم
donkeys	حمارة	Grief, distress	ترح
It passes by	ينسلخ	heat	قيظ
Secluded ladies	ربات الحجال	Chill, cold weather	قر
strength	مراس	Made me drink	جرعتمونى
		I practiced it, pursued it	مارست

ENGLISH TRANSLATION TAKNE FROM WWW.AL-ISLAM.ORG/NAHJUL/27.HTML

Exhorting People for Jihad

Now then, surely Jihad is one of the doors to Paradise, which Allah has opened for His chief friends. It is the outfit of piety and the protective armor of Allah and His trustworthy shield. Whoever abandons it Allah covers him with the outfit of disgrace and the clothe s of distress. He is kicked with contempt and scorn and his heart is veiled with screens (of neglect). Truth is taken away from him because of missing jihad. He has to suffer ignominy and justice is denied to him.
Beware! I called you (insistently) to fight these people night and day, secretly and openly and exhorted you to attack them before they attacked you because by Allah, no people have been attacked in the hearts of their houses but they suffered disgrace. But you put it off for others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banu Ghamid have reached al-Anbar and killed Hassan ibn Hassan al-Bakri. They have removed your horsemen from the garrison. I have come to know that everyone of them entered upon Muslim women and other women under the protection of Islam and took away their ornaments from their legs, arms, necks and ears. No woman could resist it except by pronouncing the verse, “We are from Allah and to Him we shall return.” (Holy Qur’an, 2:156) Then they returned, laden with wealth, without any wound or loss of life. If any Muslim dies of grief after all this he is not to be blamed but rather there is justification for him before me.
How strange! How strange! By Allah! My heart sinks to see the unity of these people in their wrong-doings and your dispersion from the right. May woe and grief befall you. You have become the target at which arrows are shot. You are being killed and you

do not kill. You are being attacked but you do not attack. Allah is being disobeyed and you remain agreeable to it. When I ask you to move against them in the summer you say it is hot weather, spare us until the heat subsides from us. When I order you to march in winter you say it is severely cold; give us time until the cold clears from us. These are just excuses of evading heat or cold because if you run away from heat and cold, you would be, by Allah, running away (in a greater degree) from the sword (war).
O you semblance of men, not men, your intelligence is that of children and your wit is that of the occupants of the curtained canopies (women kept in seclusion from the outside world). I wish I had not seen you nor known you. By Allah, this acquaintance has brought about shame and resulted in repentance. May Allah fight you! You have filled my heart with puss and loaded my bosom with rage. You made me drink mouthful after mouthful of grief. You shattered my counsel by disobeying and leaving me so much so that Quraish started saying that the son of Aba Talib is brave but does not know (tactics of) war. Allah bless them! Is any one of them more fierce in war and more older in it than I am? I rose for it although yet within my twenties and here I am, have crossed over sixty, but one who is not obeyed can have no opinion.

SPEECH 15

وكتبت عائشة رضي الله عنها إلى رجال من أهل البصرة وكتبت إلى الأحنف بن قيس وصبرة بن شيمان وأمثالهم من الوجوه ومضت حتى إذا كانت بالحفير انتظرت الجواب بالخبر ولما بلغ ذلك أهل البصرة دعا عثمان بن حنيف عمران بن حصين وكان رجل عامة وألزه بأبي الأسود الدؤلي وكان رجل خاصة فقال انطلقا إلى هذه المرأة فاعلما علمها وعلم من معها فخرجا فانتهيا إليها وإلى الناس وهم بالحفير فاستأذنا فأذنت لهما فسلما وقالا إن أميرنا بعثنا إليك نسألك عن مسيرك فهل أنت مخبرتنا فقالت والله ما مثلي يسير بالأمر المكتوم ولا يغطي لبنيه الخبر إن الغوغاء من أهل الأمصار ونزاع القبائل غزوا حرم رسول الله صلى الله عليه و سلم وأحدثوا فيه الأحداث وآووا فيه المحدثين واستوجبوا فيه لعنة الله ولعنة رسوله مع ما نالوا من قتل إمام المسلمين بلا ترة ولا عذر فاستحلوا الدم الحرام فسفكوه وانتهبوا المال الحرام وأحلوا البلد الحرام والشهر الحرام ومزقوا الأعراض والجلود وأقاموا في دار قوم كانوا كارهين لمقامهم ضارين مضرين غير نافعين ولا متقين لا يقدرون على امتناع ولا يأمنون فخرجت في المسلمين أعلمهم ما أتى هؤلاء القوم وما فيه الناس وراءنا وما ينبغي لهم أن يأتوا في إصلاح هذا وقرأت لا خير في كثير من نجواهم إلا من أمر بصدقة أو معروف أو إصلاح بين الناس. ننهض في الإصلاح ممن أمر الله عز و جل وأمر رسول الله صلى الله عليه و سلم الصغير والكبير والذكر والأنثى فهذا شأننا إلى معروف نأمركم به ونحضكم عليه ومنكر ننهاكم عنه ونحثكم على تغييره
تاريخ الطبرى

VOCABULARY

They two proceeded	انطلقا	He joined him	ألزه
journey	مسير	They two finished (their journey)	انتهيا
hidden	مكتوم	informer	مخبرة
Strife, quarrel	نزاع	Noise, mob	غوغاء
They became deserving of	استوجبوا	They provided shelter	آووا
Spill blood	سفك	remorse	ترة
Ripped, tore	مزقوا	Seized, robbed	انتهبوا
detrimental	ضارين	honor	اعراض
We have stood up	ننهض	Harmful, hurtful	مضرين
We encourage you	نحثكم	We exhort you	نحضكم
		change	تغيير

ENGLISH TRANSLATION

Ayesha, may Allah be pleased with her, wrote letters to the (prominent) men of Basra among whom were Ahnaf son of Qais, Sabra son of Sheman, and others like them. She moved along and stayed at Hafeer awaiting their response.

When the news reached the people of Basra , Uthman son of Hanif sent Imran son of Husain and Abul Aswad Waili as messengers to her. Imran son of Husain was one of the common men while Abul Aswad Waili was among the special companions of Ali, may Allah be pleased with him. Uthman told that to go to Ayesha, may Allah be pleased with her, and found her views and the views of those with her as well. The two reached Hafeer and sought permission to meet with her. Once allowed, they entered upon her and greeted her. They mentioned that they had been sent by their commander to find out the reason for her arrival. Ayesha may Allah be pleased with her said, "One like me does not travel secretly and does not hide anything from her sons. The fact is that some people have started a war in the sanctuary of the Holy Prophet, peace be upon him. They have created mischief and introduced innovations. They have provided shelter to the innovators in the sanctuary of the Holy Prophet, peace be upon him. They have made themselves deserving of the curse from Allah and His Messenger, peace be upon him. They killed the leader of the Muslims who had not committed any crime, without any remorese. They allowed for themselves to spill the blood that was forbidden and usurped the property that was not allowed for them. They did not pay any respect to the forbidden month. They attacked the honor of people and inflicted physical harm on them. They occupied the houses of people where they were not

welcome. Those whose houses were occupied did not have the power to stop the occupiers because of fear for their lives.

I have traveled to let the Muslims know who that party is and what trouble people are going through because of them. These people are beyond reformation now. "

Then she recited the following Quranic verse.

In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible)

We have come out for the sake of reformation that has been ordered by Allah and His Messenger, peace be upon him, reformation of young and old, men and women. This is our state that we have come out to urge you to do good, prevent you from what is forbidden and encourage you to change the conditions.

SPEECH 16

الحسن بن علي رضي الله عنه يقول: لما قتل علي رضي الله عنه وقد قام خطيبا ، فقال: لقد قتلتم الليلة رجلا في ليلة فيها نزل القرآن، وفيها رفع عيسى بن مريم عليه السلام ، وفيها قتل يوشع بن نون فتى موسى عليهما السلام . والله ما سبقه أحد كان قبله ، ولا يدركه أحد يكون بعده، والله إن كان رسول الله صلى الله عليه وسلم ليبعثه في السرية وجبريل عن يمينه ، وميكائيل عن يساره، والله ما ترك صفراء ولا بيضاء إلا ثمانمائة - أو سبعمائة - أرصدها لخادمه .

When Ali, may Allah be pleased with him, was assassinated, his son Hasan, may Allah be pleased with him, stood up and gave a speech.

You have indeed killed a person in a night in which the holy Quran was revealed. Isa, peace be upon whom, was elevated to the sky and Yusha, the companion of Musa, peace be upon both of them, was killed in that night. By Allah, those who have gone before, nor those who will come afterwards, can overtake Ali, may Allah be pleased with him.

When the Prophet of Allah, peace be upon him, would send Ali on an expedition, Jibreel, peace be upon him, would be on his right, and Mikael, peace be upon him, would be on his left. By Allah, he did not leave behind him any gold or silver but only seven hundred or eight hundred (dirham), that he set aside for his servant.

خطبة عبد الله ابن الزبير

قام ابن الزبير في أهل مكة وعظم مقتله وعاب على أهل الكوفة خاصة ولام أهل العراق عامة فقال بعد أن حمد الله وأثنى عليه وصلى على محمد صلى الله عليه و سلم إن أهل العراق غدر فجر إلا قليلا وإن أهل الكوفة شرار أهل العراق وإنهم دعوا حسينا لينصروه ويولوه عليهم فلما قدم عليهم ثاروا إليه فقالوا له إما أن تضع يدك في أيدينا فنبعث بك إلى ابن زياد بن سمية سلما فيمضي فيك حكمه وإما أن تحارب فرأى والله أنه هو وأصحابه قليل في كثير وإن كان الله عز و جل لم يطلع على الغيب أحدا أنه مقتول ولكنه اختار الميتة الكريمة على الحياة الذميمة فرحم الله حسينا وأخزى قاتل حسين لعمري لقد كان من خلافهم إياه وعصيانهم ما كان في مثله واعظ وناه عنهم ولكنه ما حم نازل وإذا أراد الله أمرا لن يدفع أفبعد الحسين نطمئن إلى هؤلاء القوم ونصدق قولهم ونقبل لهم عهدا لا ولا نراهم لذلك أهلا أما والله لقد قتلوه طويلا بالليل قيامه كثيرا في النهار صيامه أحق بما هم فيه منهم وأولى به في الدين والفضل أما والله ما كان يبدل بالقرآن الغناء ولا بالبكاء من خشية الله الحداء ولا بالصيام شرب الحرام ولا بالمجالس في حلق الذكر الركض في تطلاب الصيد يعرض بيزيد فسوف يلقون غيا

ENGLISH TRANSLATION

Abdullah ibn Zubair addressed the people of Mecca after th martyrdom of Hussain ibn Ali, may Allah be pleased with both of them. He highlighted the significance of his assassination. He criticized the people of Kufa specifically, and the people of Iraq in general. He praised Allah, and sent salutation to the Holy Prophet, peace be upon him. He then said:

“With the exception of a few, the people of Iraq are traitors and licentious. They invited Hussain ibn Ali, may Allah be pleased with him, promising to help him and to make him their leader. When he arrived, they stood up against him and said, “Either you give your hand in our hands and we will send you to Ibn Ziyad son of Sumaya that he treat you in whatever way he likes, or you fight us.” Hussain ibn Ali, may Allah be pleased with him, understood it that he and his few followers were up against many. Allah has not given absolute knowledge of the unseen to anyone to know that he will be killed. However, he preferred an honorable death over a life of humiliation. May Allah have mercy on Hussain ibn Ali, and humiliate his murderer.

I swear by Allah that the opposition and disloyalty of these people was enough for a warning. But whatever is ordained, must take place and whatever Allah has intended cannot be averted. Can we rest assured from these people after what they did to Hussain, may Allah be pleased with him? Can we believe these people and accept their pact? No we do not consider them deserving of it. Listen, by Allah, they have killed a man who spent most of his night in prayers, and most of his days in fasting. He was more deserving than them in being a leader, and higher than them in religion and virtue. He was not someone who will sing instead of

reciting the Holy Quran and crying out of Allah’s fear. He would not give up fasting for drinking wine, and go out hunting instead of attending the circles of remembrance of Allah.

While criticizing Yazid, he quoted from the Holy Quran.

But they will meet deception.

SPEECH 18

خطبة يزيد بن معاوية الاموي القرشي

الحمد لله أحمده وأستعينه، وأومن به وأتوكل عليه، ونعوذ بالله من شرور أنفسنا، ومن سيات أعمالنا، من يهد الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأن محمدا عبده ورسوله، اصطفاه لوحيه. واختاره لرسالته، بكتاب فصله وفضله، وأعزه وأكرمه، ونصره وحفظه، ضرب فيه الأمثال، وحلل فيه الحلال، وحرم فيه الحرام، وشرع فيه الدين إعذارا وإنذارا، لئلا يكون للناس على الله حجة بعد الرسل، ويكون بلاغا لقوم عابدين. أوصيكم عباد الله بتقوى الله العظيم، الذي ابتدأ الأمور بعلمه، وإليه يصير معادها، وانقطاع مدتها، وتصرم دارها. ثم إني أحذركم الدنيا، فإنها حلوة خضرة، حفت بالشهوات، وراقت بالقليل، وأينعت بالفاني، وتحببت بالعاجل، لا يدوم نعيمها، ولا يؤمن فجيعها، أكالة غوالة، غرارة، لا تبقي على حال، ولا يبقى لها حال، ولن تعدو الدنيا إذا تناهت إلى أمنية أهل الرغبة فيها، والرضا بها، أن تكون كما قال الله عز وجل: " واضرب لهم مثل الحياة الدنيا كماء أنزلناه من السماء "، إلى قوله ومقتدرا نسأل الله ربنا وإلهنا وخالقنا ومولانا أن يجعلنا وإياكم من فزع يومئذ آمنين. إن أحسن الحديث وأبلغ الموعظة كتاب الله، يقول الله: ما له " وإذا قرئ القرآن فاستمعوا له وأنصتوا لعلكم ترحمون ". أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم لقد جاءكم رسول من أنفسكم إلى آخر السورة.

VOCABUARY

One who misguides	مضل	I believe in	أومن

Glorified, strengthened	أعز	He chose him	اصطفاه
By way of warning	أنذارا	By way of excuse	أعذارا
Destination, returning	معاد	Arrives, proceeds	يصير
It is surrounded	حفت	Elapsing, separation	تصرم
It is ripe with	أنيعت	It shone	راقت
It does not last	لا يدوم	It befriended	تحببت
One who eats a lot	أكالة	The afflicted one	فجيع
deceptive	غرارة	destroyer	غوالة
It reached	تناهت	It would not count	لا تعدو
capably	مقتدر	desire	أمنية
Most eloquent	أبلغ	panic	فزع

ENGLISH TRANSLATION

SPEECH OF YAZEED SON OF MUAWIYYA

Praise be to Allah. I praise Him and seek His help, believe in Him and put my trust in him. We seek protection from Allah from the evil of our own selves and from the shortcomings of our own actions. He whom Allah guides, will not be misled by anyone. Who whom Allah allows to be misguided, will not find a guide. And I testify that there is no god by Allah, the One who has no partners, and that Mohammad, peace be upon him, is His servant and Messenger, chosen for revelation and selected for messengership. I believe in the Book that He elaborated and preferred, and honored, and helped it and guarded it. He used examples in it, allowed through it what is allowable, and forbade through it what is forbidden. He legislated the religion through it, making allowances and providing warning so that His evidence will be established upon the people after the (end of) the coming of the Messengers. This book is (now) the message for the worshippers.

I advise you, servants of Allah to be conscious or Him, the Mighty, the One who started all affairs through His knowledge. All matters return to Him. The end of affairs and the end of the time are referred to Him.

I give you a warning about this world. It is sweet and green, but surrounded by temptations and glistening but with little. Whatever is in it will perish, and what is loved in it is only temporal. Its comforts do not last and the one who it afflicts does not find any protection. It devours, destroys and deceives to the utmost. It does not stay on the same condition and constancy does not stay with it. The world would not count even if it extended to the desires of those who love it and are happy with it. Just as Allah said:

“And give them the example of the life of this world like the water that We have sent down from the sky…” till the end of the verse.

We beseech Allah, our Lord, God, Creator and Protector, to protect us and you all from the panic of this day.

Indeed the best speech, and the most eloquent advice is the Book of Allah. He says:

“And when the Quran is recited, then pay attention to it and remain quiet so that you are shown mercy.”

I seek Allah’s protection from the accursed devil. I start in the name of Allah.

“Indeed a Messenger has come to you from among you.” He recited till the end of the Sura At Tauba.

SPEECH 19

خطبة عبد الله بن الزبير
حين قام بفتح افريقية :

، فأخبره مشافهة وقص عليه كيف كانت الوقعة.
فأعجب عثمان ما سمع منه، فقال له: يا بني،
أتقوم بمثل هذا الكلام في الناس؟ فقال: يا أمير
المؤمنين، أنا أهيب لك مني لهم. فقام عثمان في
الناس خطيبا فحمد الله وأثنى عليه، ثم قال: أيها
الناس، إن الله قد فتح عليكم إفريقية، وهذا عبد
الله بن الزبير يخبركم خبرها إن شاء الله. وكان
عبد الله بن الزبير إلى جانب المنبر، فقام
خطيبا، وكان أول من خطب إلى جانب المنبر،
فقال: الحمد لله الذي ألف بين قلوبنا، وجعلنا
متحابين بعد البغضة، الذي لا تجحد نعماؤه، ولا
يزول ملكه، له الحمد كما حمد نفسه، وكما هو
أهله، انتخب محمدا صلى الله عليه وسلم، فاختاره
بعلمه، وائتمنه على وحيه، واختار له من الناس
أعوانا، قذف في قلويهم تصديقه ومحبته، فآمنوا
به وعزروه ووقروه، وجاهدوا في الله حق جهاده،
فاستشهد لله منهم من استشهد، على المنهاج
الواضح، والبيع الرابح، وبقي منهم من بقي، ولا
تأخذهم في الله لومة لائم. أيها الناس: رحمكم الله؛
إنا خرجنا للوجه الذي علمتم، فكنا مع وال
حافظ، حفظ وصية أمير المؤمنين، كان يسير بنا
الابردين، ويخفض بنا في الظهائر، ويتخذ الليل
جملا، يعجل الرحلة من المنزل الجدب، ويطيل
اللبث في المنزل الخصب، فلم نزل على أحسن حالة
نعرفها من ربنا، حتى انتهينا إلى إفريقية،
فنزلنا منها بحيث يسمعون صهيل الخيل، ورغاء
الإبل، وقعقعة السلاح. فأقمنا أياما نجم كراعنا،
ونصلح سلاحنا، ثم دعوناهم إلى الإسلام والدخول
فيه، فأبعدوا منه؛ فسألناهم الجزية عن صغار،
أو الصلح، فكانت هذه أبعد، فأقمنا عليهم ثلاث
عشرة ليلة نتأناهم، وتختلف رسلنا إليهم. فلما
يئس منهم، قام خطيبا فحمد الله، وأثنى عليه،
وذكر فضل الجهاد، وما لصاحبه إذا صبر واحتسب
ثم نهضنا إلى عدونا وقاتلناهم أشد القتال،
يومنا ذلك، وصبر فيه الفريقان، فكانت بيننا
وبينهم قتلى كثيرة، واستشهد لله فيهم رجال من
المسلمين؛ فبتنا وباتوا، وللمسلمين دوي

بالقرآن كدوي النحل، وبات المشركون في خمورهم
وملاعبهم، فلما أصبحنا أخذنا مصافنا الذي كنا
عليه بالأمس، فزحف بعضنا على بعض، فأفرغ الله
علينا صبره، وأنزل علينا نصره؛ ففتحناها من
آخر النهار، فأصبنا غنائم كثيرة، وفيئا واسعا،
بلغ فيه الخمس خمسمائة ألف، فصفق عليها مروان
بن الحكم، فتركت المسلمين قد قرت أعينهم
وأغناهم النفل، وأنا رسولهم إلى أمير المؤمنين
أبشره وإياكم بما فتح الله من البلاد، وأذل من
الشرك. فاحمدوا الله عباد الله على آلائه، وما أحل
بأعدائه، من بأسه الذي لا يرده عن القوم
المجرمين، ثم سكت. فنهض إليه أبوه الزبير فقبل
بين عينيه وقالت: ذرية بعضها من بعض والله سميع
عليم، يا بني: ما زالت تنطق بلسان أبي بكر حتى
صمت.

VOCABULARY

More respectful	أهيب	orally	مشافهة

Cannot be denied	لا تجحد	Mutually loving	متحابين
entrusted	أئتمن	favors	نعماء
casted	قذف	helps	اعوان
Revered him	وقر	Honored him	عزر
profitable	رابح	martyred	استشهد
One who reproaches	لائم	reproach	لومة
The two cold ones	ابردين	Governor, ruler	وال
Dry, barren	جدب	Decrees, ordinances	ظهائر
He stayed	لبث	prolongs	يطيل
horses	خيل	Neighing of horses	صهيل
Noise, rattling	قعقعة	Fuming of camels	رغاء
We rest	نجم	weapons	سلاح
Tax paid by the non Muslims residents of a muslim state	جزية	feet	كراع
We groaned	نتأنا	With submission	عن صغار
We stood up	نهضنا	He lost hope	يئس
Sound, noise	دوي	We spent the night	بتنا
games	ملاعب	wines	خمور
advanced	زحف	Position (in a battle)	مصاف
booty	فيئا	Became our lot	اصبنا
injur	بأس	Clapped,	صفق

		concluded a deal	
		He became silent	صمت

ENGLISH TRANSLATION

The speech of Abdullah son of Zubair when he accomplished the conquest of Africa

Abdullah ib Zubair came before Utham ibn Affan, may Allah be pleased with him, after conquering Africa. He informed the Caliph personally and detailed how it all came to happen. Uthma, may Allah be pleased with him was quite pleased with what he heard and he said to Ibn Zubair, “My son would you describe this to the people as well?”
Ibn Zubair replied, “O the commander of the believers! I enjoy more respect with you than I do with the rest of the people.”
So Uthman, may Allah be pleased with him, stood up before the people and after praising Allah he said, “O people! Allah has given you victory over Africa and this is Abdullah ibn Zubair who will give you an account of it, as Allah wills.”
Abdullah ibn Zubair was standing by the side of the pulpit and he became the first one to deliver a speech while standing in this way.
He said, “Praise be to Allah who joined our hearts in love. He made us love one another after having grudge against each other. He is the one whose favors cannot be denied and whose dominion never ends. All praise belongs to Him as He has praised himself and as He deserves to be praised. He chose, Mohammad peace be upon him, out of His knowledge and entrusted him with His revelation. He chose helpers for Mohammad, peace be upon him, and put in their hearts his confirmation (as a prophet) and love. They believed in him and honored and respected him. They strived in the path of Allah as was its right. Some of them were martyred for the sake of Allah, following the clear path and obtained a profitable bargain. Others survived and did not worry about the reproach of anyone while engaged in their submission to Allah.
O people! May Allah have mercy upon you! We left on this expedition for a purpose that is known to you. We were in the company of a watchful leader who remembered the advice of the

commander of the believers. He would walk with us in cold weather and show leniency to us in his commands. He would rest during the night. He would move quickly from the dry land and would stay longer at places with greenery. We did not enjoy a better journey granted by our Lord till we reached Africa. We landed there amid the neighing of the horses, the groaning of the camels and the dinging of weapons. We stayed there for a few days resting our feet and repairing our weapons. Then we invited the opposing army to Islam and entry into it. They turned away from us. We then asked them to pay a tax submissively or make a treaty. These options were also rejected. We then spent thirteen nights trying to convince them and our messengers would come back and forth till we lost all hope of the enemy agreeing with us. Then a speaker gave a speech after praising Allah in which he mentioned the virtues of the sacred war and what it entails for the warrior who shows patience and hopes for the best of rewards. Then we stood up against the enemy and engaged in a fierce battle during the day. Both parties showed patience (over their loss). There were many casualties on both sides a many Muslims were martyred in the path of Allah. Then we and they spent the night, without fighting. The Muslims engaged in the recitation of the Holy Quran, humming like the bees, while the polytheists spent their night drinking and playing. In the morning we took our positions like we did the day before. Both armies attacked each other. Allah gave us plenty of patience and sent us the victory. We achieved victory towards the end of the day and obtained plenty of riches and booty. It's one fifth reached five hundred thousand. (The portion of the war booty that has to be distributed in Allah's path.)
Marwan ibn Hakam took charge of it. I left the Muslims while their eyes were content and they had become rich.
I am their messenger to the commander of the believers and I am here to give the good news to him and you about the conquest of

a land that Allah has blessed us with and humiliated the enemy due to polytheism. So praise Allah for His favors, O servants of Allah, and over what trouble befell His enemies, a trouble that a community of criminals cannot avoid.
Then Abdullah ibn Zubair observed silence. His father stood up and kissed him between his eyes and she said, “Allah is ever listening and ever knowledgeable”. He said, “O my son you have continued to speak like Abu Bakar, may Allah be please with him, until he became quiet.”

SPEECH 20

خطبة طارق قبل فتوح الأندلس

فلما بلغ طارقا دنوه قام في أصحابه، فحمد الله وأثنى عليه بما هو أهله، ثم حث المسلمين على

الجهاد، ورغبهم ثم قال: أيها الناس، أين المفر؟ البحر من ورائكم، والعدو أمامكم، وليس لكم والله إلا الصدق والصبر، واعلموا أنكم في هذه الجزيرة أضيع من الأيتام، في مأدبة اللئام، وقد استقبلكم عدوكم بجيشه وأسلحته، وأقواته موفورة، وأنتم لا وزر لكم إلا سيوفكم، ولا أقوات إلا ما تستخلصونه من أيدي عدوكم، وإن امتدت بكم الأيام على افتقاركم ولم تنجزوا لكم أمرا ذهبت ريحكم، وتعوضت القلوب من رعبها منكم الجراءة عليكم، فادفعوا عن أنفسكم خذلان هذه العاقبة من أمركم بمناجزة هذا الطاغية، فقد ألقت به إليكم مدينته الحصينة، وإن انتهاز الفرصة فيه لممكن إن سمحتم لأنفسكم بالموت، وإني لم أحذركم أمرا أنا عنه بنجوة، ولا حملتكم على خطة أرخص متاع فيها النفوس [إلا وأنا] أبدأ بنفسي، واعلموا أنكم إن صبرتم على الأشق قليلا، استمعتم بالأرفه الألذ طويلا، فلا ترغبوا بأنفسكم عن نفسي، فما حظكم فيه بأوفى من حظي، وقد بلغكم ما أنشأت هذه الجزيرة من الحور الحسان، من بنات اليونان، الرافلات في الدر والمرجان، والحلل المنسوجة بالعقيان، المقصورات في قصور الملوك ذوي التيجان، وقد انتخبكم الوليد بن عبد الملك أمير المؤمنين من الأبطال عربانا، ورضيكن لملوك هذه الجزيرة صهارا وأختانا، ثقة منه بارتياحكم للطعان، واستماحكم بمجالدة الأبطال والفرسان، ليكون حظه منكم ثواب الله على إعلاء كلمته، وإظهار دينه بهذه الجزيرة، وليكون مغنمها خالصة لكم من دونه ومن دون المؤمنين سواكم، والله تعالى ولي إنجادكم على ما يكون لكم ذكرا في الدارين، واعموا أني أول مجيب إلى ما دعوتكم إليه، وأني عند ملتقى الجمعين حامل بنفسي على طاغية القوم لذريق فقاتله إن شاء الله تعالى، فاحملوا معي، فإن هلكت بعده فقد كفيتكم أمره، ولم يعوزكم بطل عاقل تسندون أموركم إليه، وإن هلكت قبل وصولي إليه فاخلفوني في عزيمتي هذه، احملوا بأنفسكم عليه، واكتفوا

الهم من فتح هذه الجزيرة بقتله، فإنهم بعده يخذلون.

VOCABULARY

escape	مفر	approach	دنو
orphans	ايتام	More	أضيع

		wretched	
Accuser	لئام	Bandquet,feast	مأدبة
Load, burden, aid	وزر	Plentiful, abundant	موفورة
dependence	أفتقار	Became prolonged	امتدت
Be substituted	تعوضت	You did not implement	لم تنجزوا
courage	جرأة	awe	رعب
Fight, struggle	مناجزة	disgrace	خذلان
You allowed	سمحتم	impregnable	حصينة
project	خطة	Free from	نجوة
harder	اشق	cheaper	أرخص
comforts	أرف	You enjoyed	أستمتعتم
More abundant	أوفر	fortune	حظ
responder	مجيب	support	أنجاد
tyranny	طاغية	Meeting of two armies	ملتقى الجمعين
You will not lack	لم يعوزكم	You have accomplished	كفيتم
Follow me	اخلفوني	You entrust	تسندون
Be sufficient	أكتفوا	determination	عزيمة

Tarik was the Muslim leader who lead the conquest of Spain.

Tarik's Address to His Soldiers, 711 CE

When Tarik had been informed of the approach of the enemy, he rose in the midst of his companions and, after having glorified God in the highest, he spoke to his soldiers thus:

"Oh my warriors, whither would you flee? Behind you is the sea, before you, the enemy. You have left now only the hope of your courage and your constancy. Remember that in this country you are more unfortunate than the orphan seated at the table of the avaricious master. Your enemy is before you, protected by an innumerable army; he has men in abundance, but vou, as your only aid, have your own swords, and, as your only chance for life, such chance as you can snatch from the hands of your enemy. If the absolute want to which you are reduced is prolonged ever so little, if you delay to seize immediate success, your good fortune will vanish, and your enemies, whom your very presence has filled with fear, will take courage. Put far from you the disgrace from which you flee in dreams, and attack this monarch who has left his strongly fortified city to meet you. Here is a splendid opportunity to defeat him, if you will consent to expose yourselves freelv to death. Do not believe that I desire to incite you to face dangers which I shall refuse to share with you. In the attack I myself will be in the fore, where the chance of life is always least.

"Remember that if you suffer a few moments in patience, you will afterward enjoy supreme delight. Do not imagine that your fate can be separated from mine, and rest assured that if you fall, I shall perish with you, or avenge you. You have heard that in this country there are a large number of ravishingly beautiful Greek maidens, their graceful forms are draped in sumptuous gowns on which gleam pearls, coral, and purest gold, and they live in the palaces of royal kings. The Commander of True Believers, Alwalid, son of Abdalmelik, has chosen you for this attack from among all his Arab warriors; and he promises that you shall become his

comrades and shall hold the rank of kings in this country. Such is his confidence in your intrepidity. The one fruit which he desires to obtain from your bravery is that the word of God shall be exalted in this country, and that the true religion shall be established here. The spoils will belong to yourselves.

"Remember that I place myself in the front of this glorious charge which I exhort you to make. At the moment when the two armies meet hand to hand, you will see me, never doubt it, seeking out this Roderick, tyrant of his people, challenging him to combat, if God is willing. If I perish after this, I will have had at least the satisfaction of delivering you, and you will easily find among you an experienced hero, to whom you can confidently give the task of directing you. But should I fall before I reach to Roderick, redouble your ardor, force yourselves to the attack and achieve the conquest of this country, in depriving him of life. With him dead, his soldiers will no longer defy you."

Source.

From: Charles F. Horne, ed., *The Sacred Books and Early Literature of the East,* (New York: Parke, Austin, & Lipscomb, 1917), Vol. VI: *Medieval Arabia*, pp. 241-242.

Scanned by Jerome S. Arkenberg, Cal. State Fullerton. The text has been modernized by Prof. Arkenberg.